M 1611
Restricted
Firefly House, 2nd tape, first series (7 tapes)
Tuesday, June 24, 1969

Mr. Nyland: It is not that I think that these meetings are a kind of a series, because we will go probably from one subject to another; but I would really make sure that everybody follows each meeting even if they cannot be present, which of course can happen. And particularly the first meeting we had a week ago. I think Paul is the only one who hasn't listened to the tape. I hope those who were not here, that they had a chance. Because I do believe that I said in that tape that this is like a closed meeting and that it is not available for anyone else, than only a few. And whatever copies we happen to make will only be listened to by a few people in Boston, in Seattle, and in San Francisco—and Tom Harris, when he comes here, with Julie. But it also implies that when you talk—you can, of course, and it will happen that you talk about it, but only with those who are members of the Group—and that you have to be very careful that you don't talk when someone else might overhear you.

The reason is so simple: as soon as anything is known of that what seems to be a secret, everybody feels that they want to know about it, and if they don't, they feel that there is something that they should have had and they are offended. How to keep it exactly

quiet among us, when already it is known, of course, that we have a Tuesday meeting. That we cannot prevent. But you don't have to give any advice to anyone who is not entitled to it about what we talk about. It will create a great deal of nonsense, and it will also do harm. Because there are certain things that we will talk about which are only good for some people, and I said, in the beginning, that I'm not entirely quite sure about who actually can take this and then follow up on it. Because, as you know now, that is the requirement of this kind of a meeting. We want to emphasize Work, experience, if possible reporting on it, and a discussion and actually come to honest facts about ourselves. I said it is necessary that people talk, and not that I will continue to talk—although I can add a little of my own experience during a week.

There is one thing I would like to explain: this question of Conscious Labor. Labor, we understand very often as what a laborer does with his hands, and that would imply activity expressed in a physical sense. Labor, in the sense we mean it, is actually Work on oneself. And Work on oneself quite definitely is not limited to the physical activity. It surely is a mental something and an emotional something, and that therefore you can work and labor Consciously. If, for instance, you want to bring back certain experiences that have been covered up, that you did not want to recall because they were too painful or that they were, at certain times, not right even to think about, and that in the course of finding out what is one, oneself, that you may have to face, to rake up such things out of your past. And it is then a form of Conscious Labor that you want to continue to think or whatever it may be that you would want to derive from it in order to reach the real truth.

Because that is what we are after, and the real truth is so difficult to find. And what we talk about is almost the impossible, because all the different ideas that have to do with Awareness, and being Awake, the concept of a moment as against concepts of time, of the different things that one says about oneself and which, of course, one has a feeling and a

thought about, and to do away with all personal interpretations, or everything that is as a liking or disliking—a certain form of attachment—is extremely difficult. There was in the time, at the time the word 'voluntary' suffering was used instead of 'intentional.' 'Intentional' means a little more; it is one actually wishes to create; that is, the voluntary is submissive, but that what is intentional becomes active. And it is this kind of activity of a willingness to find out what one wants to find out, or has to find out. And one is committed, in this Group, to find the truth about oneself.

There is a danger involved in this, because you may find certain things that you can't stand. You may uncover, without becoming too morose, certain things that are quite definitely you, and you may not like them. And you will have a tendency, since it is in the form of a task, that you want to continue then, against your ability to be able to cope with it. It will take quite some time before you actually will dare to go to the bitter end. But it's quite possible that sometimes one reaches it, and then one is without the foundation. And at such a time it is as if you are caught between Heaven and Earth, and you don't know which way to go. 'Floundering,' Gurdjieff calls it, in the experiment of Gornahoor Harharkh, because of a certain mistake that was made. It is exactly that same mistake that we can make, and then because of that we find ourselves on the road to become a certain flagellante, and even a flagellante without any foundation, and without having any particular grounds to stand on, and to be so far away from ordinary Earth and not at all in Heaven, that one loses the desire to live.

I want to warn you about that. Because whenever it becomes too difficult, stop and do something else. Don't persist. Do it again and again. Don t let go. Wait until a better and a more opportune time. Because ultimately you will have to find it. The preparation for death is that one wishes to know what it is to be free. And you want to know it before you actually die. Death should not have any surprises. One already should know what it is

to be free on Earth.

And the truth is the only way by which we will find it.

The difficulty in finding the truth is that it shifts. It's exactly the same as attempts at Work, or the creation of a God for oneself. One starts out, of course, with that what one is and you try to find out first by self knowledge—subjectively tinted, sometimes full of prejudices and completely unreliable. One becomes serious and in earnest and tries then to make the difference between an alertness of being alive into a real Awareness of an acceptance. And the acceptance of that life the way it is, is so difficult sometimes that one wants to have something else in its place, and the mind will stare to function and then starts to talk. Where exactly the difference is between the two—that is, that what is subjective and Objective—of course the characteristic is Objectivity. And that, in ordinary practice, is Impartiality. And it is the Impartiality which is so difficult. And along the road of one percent to hundred percent Impartial, there are so many different steps and so many regressions—and then an advance and going back again—that sometimes you don't even know how much Impartiality there was in your Observation. One has to learn this gradually, so that out of this there comes an approach to a hundred percent Impartiality and, of course, if the moment is understood, a hundred percent Simultaneity.

But we are so far away from it. And whenever this question comes up, "Do I really Work, when do I start to Work?" I think about a couple of years ago I tried to explain it to Seattle, what was really this preparation for Work and where one could start attaching the name 'Work' and where one would leave ordinary life, even if ordinary life had certain emotional experiences. I said, then, that if I buy a ticket to go to Seattle, the thought already is part of my Work. When I start to buy it, I go one step further. When I sit in the plane, I'm more committed. When I fly towards it, every moment I become, in that sense, more committed and more working towards Seattle. When I arrive, I can say, "I'm there,"

but I'm not at all there. The reason for going to Seattle was, let's say, to have a meeting or to have someone I would like to talk to, so it doesn't really end until I've seen such a person or have been at such a meeting. And it does not end until I have finished talking. And even then, it is not ended as yet because I don't know what the result is, and that was the reason I went to Seattle originally.

In exactly the same way, it's impossible to say, then, "am I hundred percent Objective," even if I say I would be for one moment, if I reach it—a moment of Awareness in which then I'm detached. Because even that one moment may be for me, at the time, ninety-nine percent detached. And the reason why, of course, I know this is because there are, in experiences, different kinds of experiences—some deep and some are not. And that when, at a certain time, I look back and I try to recall what has been, then of course I have the different kinds of information and I start to say that such and such was better from the standpoint of Objectivity than someone else. But I cannot say that that what was a little less, that that did not belong to Work. And, actually, I could not have obtained something that was close to hundred percent unless I have gone through a long period of having to be satisfied with ten percent.

But you remember, probably, also that I said it is in relation to what one is, where the determination of the value rests. I can in, at any one stage, in respect to whatever my wish is, give everything regarding that—all I can at that moment—and in that I can be hundred percent. So, the accent is not on the actual achievement, of how much Objectivity there is. It is in relation to the depth of my wish and if I honestly can say, "this is my best and most sincere effort," that is Work, even if the value that I get out of it may be one percent only.

I say this because this question comes up once in a while, and there are perhaps certain other things that you might like to discuss or talk about. Because I said last week it is so absolutely necessary to have the same language, so that there is no further question,

and that you should continue to think and ponder and make sure that that what you then know for yourself, and that that what has become experience for you, that that will be permanent.

The whole purpose of these kind of meetings is to try to establish that permanency. Permanency means that it is available at any time, but also that it is available without the help of anyone else. And it is that that I have in mind. When it is a relation to God, it has to do with God. And when I say I want to have a permanency, it means simply I wish God to be there any time—that is, in a sense, when He is there free from Time; that is, when God is Infinity for me, or Endless. And the problem is always now to reach a moment of that kind. One can theorize and say if it is reached it is, of course, absolute, so therefore I could recognize it, and anything that is not in that sense absolute would of course not be called Work in the strict sense of the word. But we are not capable, at the present time, of recognizing anything absolute, or even infinity. When one is Awake, you will know what it is to be Awake. Before one is Awake, you have all kinds of hallucinations how it ought to be, and the reason why our mind is so bad is because it tells us what it would be if we were Awake. The freedom is the freedom from thought.

Now, I said it last time, we should exchange. I'm quite sure you have thought about it. It's also difficult to say who will speak. I do not mind if you don't speak. So, don't speak for me.

I wouldn't mind even if we all sat together for 10 minutes without speaking. I think it's very important to understand what is meant by Silence. If actually we could afford the time; that is, later, we probably will have to, that we intentionally suffer through half an hour of not speaking, of relaxing, of actually trying to make attempts to be Awake as often as one can. The time is really one hour. It has to be done with a smaller group. Because a larger group affects you much too much, and the least little bit of movement on the part of

anyone start to distract you, and then your thoughts come in. And when you wish to be Awake, you don't want your thoughts to play too much of a part.

So those particular exercises, although they exist and although they are very useful, and even applicable in the case of oneself, that if you wish to try to be with yourself and exclude all noises from the outside world, and not allow anything to interfere, that you can go through, I say now,' half hour,' because one hour is much too much. Logically, it can be done. Gurdjieff has mentioned it, that if with one hour one actually could not meditate, but have an Awareness which is more or less continuous, that then after that, what... one would know what one is and what is ahead of one.

It is a very difficult process to try. You can make an attempt—15 minutes and gradually, if you wish, increase it. You will see it depends a great deal on where you start and how you are when you start. For that, also preparation is necessary. And the preparation will have to consist in real draining of that what is your brain, your feeling, and your body. You have to be in such a state that what is left is only life. But in such a state that that what is life is part of all of you, so that the life which exists in each cell is connected with each other. And that the period of preparation means I first want to become One for myself as life, without doing anything and without having anything to attend to in my thoughts, and without introducing any different kind of breathing—although it is quite possible that one wants to re-shift a little since muscles are not as yet attuned to Silence, and you may have a little cramp or something that requires a little shift of your weight.

But all that is very small compared with what can take place in one. If life is in all your cells, and if it is at such a time connected, or at least recognizes each other, a man is in a different kind of a state and it is then as if that what is the most important part of him, since he doesn't want to think too much, becomes his emotions. And it is as if his

emotions are divided, then, intentionally over the totality of one's body. Not by chance, as it is now in the case of feeling, but this is an emotional state in which each cell starts to vibrate in relation to that what is the greatest depth that one is capable of. And the greatest depth of a man is always his relation to God. So, it is logical that if one could perform this and could extend it even over the period of one hour, which as I say is possible, that at such a time one is really in contact with something entirely different than the rest of the world and at such a time it is as if your heart is in each cell, and it is at that time that one can love, really, everybody, and I would almost say, 'everywhere and always.'

It is a practice that I think you should do at least once a week. And if you want to do it for 15 minutes to start with, I believe that after the 15 minutes you will know a little bit more about yourself, because your thoughts will not play a part if you don't let them. The recognition of yourself existing will help you. The fact of your emotional state being linked with that what is the highest for you—whatever may be even subjectively as a definition for yourself, that what is your God for you. In this question of the Silence which belongs to the Kesdjanian body, something becomes active which is not active in ordinary life.

It is only a little bit of a task. It's really very small. But when you do it, do it well. If you don't do it with your heart, it's no sense doing it. Don't do it in a hurry, and don't do it to be able to tell about it afterwards. The results are all your own. The results are never discussed with anyone. That is, the results are mentioned in prayer to God. That's the only expression you can use. Nothing else. But it does express itself in an attitude towards the rest of mankind, and it is then that one understands the phrase of 'brothers and sisters.'

If you have Worked, if you have come to some conclusions, if there is anything you want to talk about, do it now.

Arlene Prince: I would like to compare two things that I have done. In Movements, especially in rhythms...

Mr. Nyland: We were not talking about that.

Arlene: I wanted to compare that with...

Mr. Nyland: Maybe. But not at this meeting. Last week I talked about that what is the accent of this meeting is Conscious Labor and Intentional Suffering. That's all I want to talk about. The rest—whatever it is of Movements or the method of how to Wake Up or what are the results that one can obtain, or Objectivity—it's for ordinary life and for ordinary Work. This is very special. If you have anything to say about that, that you intentionally created a suffering for you, for instance, then you can talk.

Arlene: I did try...to do that. And the results of what I tried to do...

Mr. Nyland: You have to be more explicit. How did you do it, or what?

Arlene: Some of the attempts were that I tried to Work with a person, to do physical work with a person.

Mr. Nyland: Did you select the person?

Arlene: Yes, who would criticize me. And I tried this one thing two mornings. And when the criticism did come and I tried to use it, it lacked a certain spark. Which I wanted to say that...

Mr. Nyland: What do you mean by spark? You suffered if it was criticism. There's no spark in it. What was your state? How did you deal with that kind of suffering? The suffering has to make you Work Consciously. It's got to be used.

Arlene: When it came, I tried to stop and walk out of the room and to walk and Observe myself.

Mr. Nyland: No, no good. You ran away from it. See, that's not intentional. It just happened. If it were intentional you would at least stick it out for a little while. You would try to see yourself 'through it', as it were, and you would stay with it until either it was exhausted or you had to give up because you couldn't continue. These are the moments of

intentionally wishing to suffer. That's what we talk about.

I make a little distinction, and it is really sometimes a big distinction, between Experimentation and Intentional Suffering. Experimentation is still different from ordinary life when I even can Participate in that what is my life, and of course my life, having its ups and downs, I can be present to it. Experimentation means that within that what is a framework of myself, I would like to add a few more experiences and also, in such experiences, try to have the 'I' remain in existence. But Intentional Suffering is the creation of something that I really do not know how to create, or that it is something that I've never wished either to think or to feel about. And then I intentionally produce them so that I know beforehand I will suffer since I've never suffered like that—I've always avoided it. The question of having to work with someone belongs to ordinary life. And of course it can be used for the sake of trying to Wake up. But, there are so many people I dislike and I have to do it, or even sometimes I go out of my way to see if I can stand it, but it's nothing really, on my own part, that I intentionally create. I'm talking about creation of conditions. Try to think about it to see if you really understand what I meant. You might say it's two steps further.

I thought...Judith.

Judith Raiguel: I'm trying to understand what I think you meant by Intentional Suffering. I also happened to come across, in All and Everything, a statement about it, saying that it was to 'compel oneself to be able to endure the manifestations of others displeasing to oneself.' I could only understand that as far as deliberately putting myself in the presence of someone who I need not otherwise be in the presence of, who I will have a tremendous reaction to and in doing that I have, I have sometimes said is the reaction - isn't it the reaction which is keeping me from something else?

Mr. Nyland: Well, the question is, is it ending in a state of suffering?

Judith: That's, that's my confusion in that. If a situation exists and you're able to get to something else in yourself as a result of, instead of the energy going automatically, you're able to use it, and bring yourself to some place completely different. That place is no more suffering.

Mr. Nyland: No, that is exactly what happens. As soon as I start to attend to the things I've usually shied away from, many times I will find out that that was based on a hallucination, and that the actual suffering didn't exist. But here I use a condition which was not of my own making. I've got to make it. As long as I use other people who happen to be there, I may have avoided them and perhaps I know already by experience that I would suffer, because once or twice I happened to be in that kind of a state. Then it starts to border on what is intentional, when I wish to go out, now, for that person to affect me.

Judith: Well, if you wish now to do something in the presence of that person having been around this experience enough to know what your reaction is normally, you now choose to—a person you're afraid of, let's say—you choose to, you set up in your, in your head ahead of time, a situation which will involve your having to face this fear, let's say, or become angry with this person. I still feel that doing that for me becomes: I can't do it properly because I always wind up away from the fear—or away from whatever it is.

Mr. Nyland: Well, the question is, was the fear originally that you happened to know based on a hallucination or not? And that is why I say it is bad to select something that is already from your own experience. I much rather would compare it to a hairy shirt, because there is absolutely no reason to assume that the hairs won't be there when I put it on. At most, I can say they will wear off or I get used to it. But I do it for the purpose of Waking Up. I will never allow myself to get used to it. Many times, of course, it depends on how long it will take before I get over certain things like a fear, and maybe even there are certain qualities in a particular person that I start to like and that counteracts, then, the original

intention of suffering.

It's very difficult to select conditions in which I will suffer, at least for a certain length of time. But if I have an idea of, I will suffer in the presence of certain people, then I eliminate that possibility of getting used to it by taking one and then going to another and another. I do not change my attitude. And I constantly have in mind one thing: that I want to use it as an opportunity for Waking Up. So, it's not only the adjustment, and it's not only the elimination of fear. It's to be able to use it as an opportunity.

Judith: But that's what I mean. If you Wake Up, then that's not suffering.

Mr. Nyland: You have to continue, but you have to continue to - Oh yes, you will.

Judith: The suffering is being in the situation without being able to get to any other place.

Mr. Nyland: Your Waking Up state—when that what is considered Objectively, as your body—is only good for one moment. When the 'I' - when the 'I' exists, when it is very small, all it can do is to Wake Up if it is continued a little bit longer than half...than a moment—or it is to be Aware only. But the 'I,' at that time, does not register any more than the fact of your existence. So, theoretically when I accept myself as I am, the little 'I' has absolutely no way of describing the state in which I am. So, either I continue in the unconscious state to suffer, but when there is the little 'I', which in the beginning then is Objective to me, the little 'I' won't know about my suffering. So, you are quite right theoretically. But it doesn't happen that way. It is true that if the little 'I' could continue to exist in the state in which it is now, that then it would only record a fact, and there wouldn't be any suffering.

But the trouble is that the little 'I' grows. And when the little 'I' grows, it starts to become a function. And when it starts to grow up really so that it starts to function, it is like God. And there is no doubt that the little 'I', which is my God, becomes very much conversant with that what exists in me as an unconscious body suffering, wearing a hairy

shirt. And I cannot tell my little 'I' that it doesn't exist, because the little 'I' knows better. It does exist, and it exists even at the moment when the little 'I' Observes it.

So, you're talking in the beginning, when the theory is quite right. But when one continues on that particular road, it changes entirely. And the little 'I' comes, it becomes actually something that when it is present to me has to talk my language of unconsciousness. When the little 'I' starts to Participate, it's like Jesus Christ on Earth. And there was no question about the so-called 'humanness' of Jesus, and that he could actually suffer with others or help them and bend down to them and became, as it were, and was definitely in that sense 'born' in the body of a human being. The whole description of that is an indication that that what is 'I' undergoes a certain experience when it Participates with me, and it is that kind of being born on Earth with me which makes me have belief. But even Jesus went through a period of training.

See, we're talking about a different kind of a condition. As I say, we're away from the experimental stage. We are now in an entirely different realm, where that what remains as a cause of suffering always remains a cause, and even if it would become a little bit worn off, I would change the object that causes me to suffer simply because I wish to continue to suffer. The only time when I'm allowed to stop it is when I die, or when I would die in the attempt, or when I lose my desire for life; then one must change.

You see the difference, a little? We talk very seldom about 'I' growing up. We do say it when we say, "'I' has to come down to Participate." But how does one imagine that 'I' to be? It's a full-grown, Conscious, entity, already with Conscience, and then it comes down to Earth and then it has all the different—because it is reincarnated on Earth—it has everything that a man has.

Yes.

Peter Heim: I've seen that I need a certain kind of reminders in this past year, which hit

me emotionally, and since the trip I've tried to produce certain conditions, exterior conditions—I'm not sure if this really is what we should be doing—but in which those reminders might occur.

Mr. Nyland: No, I think it's right, Peter. The creation of a condition which will make, as a reaction on you, a certain state which you know of yourself, and as a result of which something in you is suffering, that's right. But you have to—not for the sake of creating them—you have to be there in order to really Work.

Peter: I haven't been able to produce the kind of intensity which sometimes - has been there.

Mr. Nyland: Many times it is something that is in your mind. And when you start figuring it out you start to describe it, how it ought to be, and most likely you miss the boat. If it is something of an emotional kind, when you know that something is linked up with that, and if you could leave your mind out, it would be much better. I'm so afraid, always, of the mind trying to describe how conditions should be. As soon as I try to describe anything that has to do with being Awake or Aware, I miss it.

Peter: I feel my lack is in my feelings a lot of the time...

Mr. Nyland: Yes, I think it is right.

Peter: ...and I don't have enough...

Mr. Nyland: That's why I say, it's not an intellectual process. Suffering is not intellectual, although one can suffer in one's mind. One can suffer because of emptiness. One can suffer because of certain thoughts of experiences one has had. One can suffer because of the presence of someone that one sees or is in contact with—is a constant reminder—that I don't wish such a person to be there. Then my mind helps to have a feeling. So, the mind can be useful for the conveying of certain impressions. But when it's a mind starting to figure things out, it usually is wrong.

Peter: Can I say what the conditions are?

Mr. Nyland: Uh, huh.

Peter: I decided first of all to work a full weekend at the Barn, and in general to force myself to do more physical work. And then especially to work one day for Robert in Carmel, where I think there are ample opportunities for this kind of a confrontation of myself.

Mr. Nyland: Did you think you would suffer because of it? Or, would it just be a little difficult?

Peter: Well, suffering...I know plenty of suffering from my ordinary life. It doesn't seem to have any meaning. There is a certain sort of thing which I feel could happen in this other condition...

Mr. Nyland: Okay.

Peter: ...where what I am would be shown to me in a certain way.

Mr. Nyland: Rright. Just place yourself in a variety of a such conditions, and you will find that some will be useful and some won't. It takes a long time to determine what is a real creation and also one has subjective ideas about it, and it will make you suffer. And like Judith, it will not really be that kind of suffering, and one can get used to it even.

Peter: Yeah. I feel that already.

Mr. Nyland: So, you see that is why I say one has to keep on changing all the time. Because the road across that bridge is a rather long road, and one is not across the bridge at all unless one has gone through a long time and there are lots and lots of possibilities of falling off into the water.

Peter: Could I ask one more thing?

Mr. Nyland: Uh-huh.

Peter: Something happened last fall which was very important to me. There was a meeting

which I had which was wrong, which you criticized. And the result of your criticism and what happened with me was that for a period of about two weeks I Worked very intensely like I haven't been able to before or since then. I felt, [pause in tape] I think I felt at the time that I couldn't stand to continue to Work that much. I'm wondering if it would be right to try to recreate that.

Mr. Nyland: No. Don't recreate it. But if the principle is understood, one can then create conditions in which the principle would become operative again. But it will never be in the same way. But it will be in principle very much alike, and you will be reminded. If it was something that would be the same, you would be looking for it and already prepared. It's many times that you don't know exactly what it is going to be, that that kind of surprise will then at a certain time create a condition because it is a shock. When it's a shock, there is no law. If you knew the law, there wouldn't be any shock. So, the fact that it affected one simply is useful for that time when that particular thing happened, and that particular result. Now one has the taste of that result, and you will want that kind of a taste again, and at times it may be [end of Side A–Begin Side B] that when one wants to expose oneself again to that kind of a, I call it now a 'shock', which may come at some times when someone else again and again may be in the same kind of a condition, that it happens again and again.

But, you see, this is too much 'if' condition, because it depends most likely on configuration of certain things that all tie together into one particular shock. Still it is not important. If I know that there is something that might happen and perhaps I wish it to happen and it will happen at a certain time or a certain place or whenever I experience it, I will, if I wish, continue to expose myself until it finally will take place. But if the chance is one out of ten thousand, it may take place at number one and it may take place at nine thousand nine hundred and ninety nine. So, I take a chance.

Peter: So how do I...

Mr. Nyland: It is far better to try to create something based on the principle that one knows, and that then if the intensity is linked up with the emotional state one had before, you can reproduce it.

Peter: I'm not sure what you mean by the principle.

Mr. Nyland: Let's say this...

Peter: There was something emotional...

Mr. Nyland: Someone dies and I'm very much affected and I'll never forget it. And I know that for a couple of weeks I will go through a certain state which affected me very, very much and whenever I think about it, I think about that period. There are certain times when the fact of the death of someone can create for me an emotional state, which is in principle the same, although in quantity it may not be. But the quality is really alike. It depends on what kind of a state I am. If I cared for the person very much and I used a certain period of thinking and feeling about such a person so that then in the level of my Being that person is as if present, and I then again see it die. Then there is something that takes place, you can say, in a certain form of 'Consciousness,' but at the same time produces such enormous energy which then goes over into suffering. This is what I meant by the principle.

Peter: I'll have to think about it.

Mr. Nyland: Yah. It is not so easy to create it, because there's always just a little bit less than the reality. But sometimes that what is the imaginative...imaginative force is capable, really, of getting so close to that, that every time that it might come up, you suffer exactly as if when one says, "It is as if it happened yesterday." Even then, one considers that time had no influence, so it has a different kind of a quality.

But I think it is right, Peter. Try to create, in general, conditions and even if they may

not give you immediately that what you think is right or what you expect from it, you will continue to find what you can do. In the same way, if I say that certain things I create are too much for me—that is also that when I create certain conditions that are not enough for me—I have the same kind of a problem. In one case I must stop them, in the other I must continue my efforts. I have to reach the point where there is an equilibrium between that what I can stand and what actually affects me. And I should at a certain time not be satisfied unless I get to that point.

When I use the word 'boiling point,' it is at that kind of a point where it is equal if it boils or not boils. That's the important part in any kind of an effort. When I talk about 'fusion,' it's exactly at that fusion where it can go over into a unity or it can stay as component parts. 'Hot under the collar,' we say. I want to bring it up to the highest possible point in which it just about is ready to break. But it won't break. At such a point, of course, this is the greatest amount of energy. I do not know how that is, how sometimes I go over it, how sometimes I'm stupid, how sometimes it comes in on me without my control and then when it does happen, I have to withdraw. I have to change conditions in such a way that I say, no semblance of any kind of a remembrance of that kind of a thing should occur, because then, then—okay, I go to the Riviera or somewhere else so that I can forget myself, or I lose myself in...taking in swimming or in doing something very intensely so that I cannot be reminded. All kind of reasons I can find, then, in order to offset it because I'm a master in avoiding suffering; that is not that difficult.

Yah, David.

David Greenberg: Mr. Nyland, the question is how to endure. I've approached a few times where I can be very much empty and without the foundation that I customarily, or what I'm used to, and I feel I can endure it for a certain time, a short time, and I know it has a certain cleansing effect on me, something I wish. I know how to create this condition, but

I can't endure it very long and all the old habits - I want to slip into something comfortable, into a groove, into my usual routine, and even though mentally I may know that I know my traps, I can't help lt. I go right into it.

Mr. Nyland: How long does it take before you get into the trap?

David: I can go a few days but, of course, it's not on the same level.

Mr. Nyland: No, because that is a rather long time.

David: No, I don't mean that I'm Conscious or anything like that; but there is a certain continuity. There may be stops and gaps, but it continues.

Mr. Nyland: Good. Whatever it is. And whatever the time length is before you go into it, and this has to be intentional. Before you go into it, you made up your mind that at the first time when you usually would give up, you're not going to give up.

David: Yes.

Mr. Nyland: By that way, you will extend it, but you must do it previous...

David: I can accept suffering, I say, up to a certain extent.

Mr. Nyland: No, no, no, after that extent, you know. It's now a question of continuing. But you have to make up your mind before, not during the time.

David: When I start, Mr. Nyland, I have the attitude that do or die, I'm willing to accept any kind of suffering, but that after a while...

Mr. Nyland: Do you really mean that? Do you really mean that, David? Do or die?

David: I do, to a certain extent I do.

Mr. Nyland: No, now wait. 'Certain' extent is always, 'very uncertain extent.'

David: Maybe I'm approaching it wrong, because it comes out of a negative state.

Mr. Nyland: Have you ever faced the possibility of dying?

David: Yes.

Mr. Nyland: That you know for sure there could have been a choice?

David: One time there was - happened accidentally, where I, I actually faced - there wasn't a real death, any incident, but there was a real experience and I tasted this, and I could see what it was.

Mr. Nyland: When you say 'do or die,' it has to be equal to you.

David: Yes, yes.

Mr. Nyland: And you have to have had that kind of experience where you actually could go one way or the other.

David: Yes, I understand that.

Mr. Nyland: That's what I mean. If it is of that importance, then you can say, "usually I would die after such and such a length of time; this time I will do—that is, live."

David: I know this is the attitude that I must take.

Mr. Nyland: Okay. Then each time when you do it, you will have to get a little further. So that - but you will find out, you see, how honest you are during that period. That's why I'm a little bit afraid, when it is too long, that it is too much wishy-washy. If you could actually live one day in five minutes and during that five minutes exhaust all the possibilities of yourself. It will require tremendous amount of effort to live that way. If you can actually at such a time yell, cry, walk up and down, be mad, actually living that, and no 'maybe' about it. You must mean it. Then you face something. But then, also, you would face death the same way. Because everything that then would oppose you to die, will come out as rebellion against life.

David: Yes, when I do sense something coming out that manifested in a negative way with me...

Mr. Nyland: Not only negative, much deeper. It is so deep, it is so deep you don't even want to attach the word 'negativity.' It's something that engages one so completely that you lose your mind. I'm talking now about real extreme cases but these are -these are

states that are so completely unusual that you hesitate even to go into them. And if you know that you have to face it, that would be a creation of such a condition in which you actually will know, either I die or I don't die. It's sometimes, Conscious Labor of this kind is like playing at high stakes. That I take the risk, in suffering, that I will die. It doesn't come that far. But it is many times as if that is in the balance. All right. Shorten it a little, if you can.

David: Intensify and shorten...

Mr. Nyland: Much more. Deepen it. Yah. Yes?

Dick Wachtel: I just don't think I can dig anything out of myself that would cause me to suffer sufficiently. Is it proper for me to ask you to try to...

Mr. Nyland: No, the same way as I said, one cannot talk about it, really. One cannot really take any suggestion from anyone. Because one doesn't know what one is oneself, and one has to find out where are the cases that I really have suffered in the past that could be comparable to that what I could create.

I don't believe that a person who's really serious will never suffer. I think he has to. And if he doesn't, he's not serious enough. There must be in one's life certain things you want to reach, where it is impossible to reach them. There is a certain limit to the tallness of yourself, and one has to have something that is just above you on a shelf you can't reach. Have you ever wished for anything more than anything else in the world? Have you ever lost anything more than anything else in the world? Because in ordinary life one has, of course, moments of that kind, and sometimes the experiences are there for some and not for others. That's why I ask, because not - it does not have to happen to each person to that same kind of, same extent or that same depth. But there ought to be certain things that you will feel a little apprehensive to start with and then a little bit uneasy. Becomes such a complicated affair. There has to be something that I desire very much that I cannot

get. If I don't have that, I have to deepen my feelings in certain directions where I already start to care. And then I have to deepen that in order to see if it's possible, because there may be on that particular road something that then comes up that prevents me from really being deeply involved. I don't know it, because I've never tried it. But if I intentionally want to find out, I will try whenever I become emotionally involved, to deepen it as much as I possibly can. Then I also will know that at the time, at such a time when I really cannot reach and still have the wish, I will start to suffer.

Dick: This, of course, has been my problem for a long time.

Mr. Nyland: I know.

Dick: I really don't care that much about anything.

Mr. Nyland: Yes, I know. We've talked about it many times.

Dick: I really don't know how to go about this.

Mr. Nyland: I wished you could get attached to something that someone else could take it away from you. What is it that you think is very precious for you? Love of an animal?

Dick: That affects me very much, yes. Ultimately it seems as though even with that...

Mr. Nyland: If you had a dog, if you had a dog, you cared for...

Dick: I do right now.

Mr. Nyland: ...and if someone took it away or you gave it away to someone else, would you suffer?

Dick: Yes.

Mr. Nyland: Well, I don't want to advise it. But that's the kind of a thing that can happen. If I'm willing to give up certain things that I know that I cherish. Voluntary suffering—Intentional—was Abraham and his son. Willingness to sacrifice. What is also suffering is that one keeps on wishing to share or to give, and that what is given is not accepted. And one continues because it is like the Sun suffering.

What takes place at the Sun, in the changing over to different chemicals which produce light, is a form of suffering of the Sun—to produce that, to give light, because that is the aim. And for that, everything on the Sun has to be turned upside down in order to produce that. This is what I mean: if I wish to care for someone and they don't care for receiving it, I go out to the poor and they are not interested, and they want to be left alone, and I will insist in wanting to give, foolish as I am, maybe, in doing that, and I see it. If I'm attached to something I want to give away when I give it to a child—a little toy—and within two minutes it's broken, I suffer, particularly when it was a little heirloom that my grandmother used to have. What is there in your family or something that really had a meaning when you were young, that you now still cherish? Or nothing at all. You see, it is strange for me to imagine a life that is as empty as that. And I would fill it, Dick. I would fill it with all kinds of artificial things first. I would make myself really care for this and that and the other, and see what happens.

Dick: But, but how can I?

Mr. Nyland: You can.

Dick: I can't see how I could do that; it's just, I just don't know...

Mr. Nyland: I still...

Dick: There's only just one thing I've thought of. There's only one thing. There are times when somehow, sometimes I really take a good strong look at the world and see I don't want to say that I can possibly perceive all the suffering that goes on, but all of a sudden it can hit me very strongly to the point where it just, it's like, it's almost overpowering. I can all of a sudden be aware of such a quantity of suffering in this world.

Mr. Nyland: Yah, good, but you're not concerned.

Dick: At such a time I am, and as a matter of fact...

Mr. Nyland: What would you do?

Dick: I don't avoid it.

Mr. Nyland: No, but what will you do to alleviate it?

Dick: I do nothing to alleviate it.

Mr. Nyland: No. You see, then it doesn't go deep enough.

Dick: As a matter of fact, I almost feel, and I can, rationalize it away.

Mr. Nyland: Sure.

Dick: I feel that at such a point, where how do I have a right to try to...

Mr. Nyland: But you don't mean it. You think about that, but you don't lose any sleep.

Dick: Sometimes I do, a little.

Mr. Nyland: I don't think so. If someone is really cold, would you cut your coat in half?

Dick: I might.

Mr. Nyland: Yah, you might. I doubt very much.

Dick: I really don't know, since I haven't been in a situation...

Mr. Nyland: No, but I would, I would put myself in that situation...

Dick: But I do, I do a great deal to alleviate suffering in the form of - I pick many animals off the streets and find them homes, because this is one thing, where I really, really am very fond of animals.

Mr. Nyland: Good. And now someone takes that animal away from you, when you have lavished all kinds of care and kindness on it.

Dick: I'm generally happy to see the animal get a good home.

Mr. Nyland: Yah. Maybe. But supposing it didn't get a good home. They took it away from you, against your will. Or you created the condition for yourself that you wanted to part with it, and you really didn't want to.

Sometimes it's difficult to get the dividing line between what is suffering and what isn't. But it definitely is something that affects you, when you have it and you have to do

without it: I usually will suffer and it doesn't mean that I can rationalize about it; I still will miss it. You might love your father and he may die, and you will rebel if he is still young. I do not know if you plant flowers and someone walks over them. It's a very small thing. You probably will curse them because they are stupid. But if it is something that is one out of a of one thousand and you couldn't replace any more. Whatever the value of antiques are, sometimes they are useful, to illustrate it is something that is so unusual—if one can feel the suffering of the library of Alexandria burning up. You see, but it has to be feeling, not the mind. The mind is no good. You see what I mean? In what direction?

Dick: Yes.

Mr. Nyland: If I could live into the life of someone, then I must start to suffer with such a person. But when you look at, when you are at the theater and you identify with one of the actors and he is suffering because his lady-love, etc.—whatever it may be—and you have tears in your eyes, and you're afraid that the lights will go on. Or whatever shame you then have, you see.

These are all kinds of forms to find out. Do I really have an emotional state? Do I know what emotions are? How can I be affected by magnificence or grandeur or beauty? I think you have to learn to develop it, Dick, and really, it is very necessary because we cannot talk about suffering unless there is an emotional state. Suffering intellectually is not suffering, you know; rationalization process is more than enough to undo it within two minutes.

Dick: How can I keep my mind out of it, because my mind always ends up saying, 'so what?'

Mr. Nyland: That's right. You have to increase your feeling. You cannot reduce your mind. You can keep it occupied with something else so that it will not run amuck, but the mind will be there and you cannot reduce the activity of it unless you drain everything

together with it. And then, if there were enough control, you could start filling one or the other center.

Dick: How can I increase my feeling?

Mr. Nyland: That's what we're talking about. By having something and losing it. By caring and sharing. By wishing to love—by creating conditions in which you have to. By being exposed to such conditions that they must affect you. Old people, when you see suffering on their face and you really look at them, and you see the lines and the way they are perhaps dressed. The poor old characters—not those who are drunk, but those who are really trying to eke out an ordinary existence. See if you could enter. Someone who does something with all his heart. Take, for instance, a person who plays a horn in a little orchestra. I've seen it. Simple people in Europe, on a Sunday afternoon, and there they go and walk through the little village in order to give some joy to someone. And their intensity in blowing a horn in order to try to keep really in tune with the rest or in step with the rest, and it is just a little bit off, and thank God they don't know it, because there is such intensity on the wish on their face as expressed, that their whole Being goes up into the sound of the horn. Then you look at that, and you get tears in your eyes. It's difficult to define it. But one must feel it.

Yes, Ruthie.

Ruthie: I don't think it's too often that I've heard reports on attempts to Work during suffering. And for me, speaking of my unintentional suffering, I either don't remember at the time or try really without much success. So, the question of the re..., of Working in the presence of suffering, still has enough mystery in it for me.

Mr. Nyland: You make a distinction between intentional and unintentional, and that's exactly the distinction. When I intentionally wish to suffer, I link up with it the desire to try to be Aware. So it does not face me like unintentional suffering overtakes me before I

know it and I'm in it and lost. The preparation for intentional suffering is quite a different thing. I know what's coming. I also know what I want to use it for.

Ruthie: Because - let's say there are instances where I know it's coming. But never progresses beyond, 'I know it's coming' and kind of...

Mr. Nyland: But if you now made it come, then it would become intentional. The attitude in trying to create such conditions is very much the wish for that kind of research to find out what

you can do and what you can stand. The whole purpose is the idea of, what is there of me that is capable of certain things? I want to test myself out as a person—what it is this particular person capable of so that when I really find out what it is, then I know what it can be used for. And the whole purpose of this is to find truth—much more than is allowed even in an unconscious way and even with a little bit of a Wish every once in a while to Work. This is much more of a continuous process. But one can start by turning an unintentional suffering, in prolonging it, into an intentional one. And one can also learn, when the suffering is not too much, to associate it with the wish to Work.

Ruthie: I had thought - what was this last one, to associate...

Mr. Nyland: To associate it with the wish to Work.

Ruthie; Yes I, that...

Mr. Nyland: When it is not too much, you see. When the suffering is so much that it takes you all up, then there is no chance. But if, in sometimes going up into a suffering and going down from the suffering, there are certain points in which I am reminded of the possibility of Work and it's quite possible then by association happen to think about it, that I then will make an attempt. That attempt, you see, borders then on the intentional suffering, because I utilize that what takes place. And I continue in that in order to help, to help me to Wake Up. After some time everything will, or has to become that kind of

intention. Because ordinary life prevents one and ordinary life has to be used for the process of developing a Conscious entity like 'I'. And that therefore whenever I have difficulty that the 'I' cannot exist because there is not enough desire, I intentionally wish to create the desire. And it is really that kind of a Consciousness that I want to have, that I see that makes me create. And it is, this time, the little 'I'.

But, you see, that kind of a creation of a Conscious something will give me the chance to have an attempt at Work. But since it is placed in the middle of that what is unconscious, I suffer. Because Objectivity doesn't really belong there. It's only later, when one comes across the bridge, that then there is something permanent in one on which you can count; and it will always come up; it will always have to be acknowledged—it may be in existence without being used, but one has to, one has to make an acknowledgment of the existence. When a Roman Catholic passes a church, you know, he makes the sign of the cross when he passed the door—and the Sacristy and the eternal flame is there. It is that moment I acknowledge existence, but I am busy with ordinary life. It is actually a Conscious Suffering if I make that task that I will not forget at such times. I will suffer all the time whenever someone happens to come in my presence who always has affected me adversely, that then I will make an attempt not to be reactive—not to react, not to allow it. And there are many ways in which one can start introducing already this intention. All right?

Yah?

Questioner: ...benches...

Mr. Nyland: The benches are at the breaking point. Who put their arm up? Fred, was it? Or Francis.

Francis Winters: Mr. Nyland, when I left here last week I felt that this was the most difficult task that I had ever been given and there was a lot of anxiety and anguish when I

tried to think of what was right for me to do, and at home I sat down and tried to be Aware of myself, and I prayed to know what to do. And then I went to sleep, and still there was nothing definite. And the next morning I realized something about myself, that I purposely avoided people and kept to myself in many different situations and many different people, knowing that—not allowing them to come in at me—that they couldn't be unpleasant to me and cause me suffering. And I thought that I would purposely be open to people in different instances and at all different times, all different people, and go out to them and that if they were unpleasant to me, not to run away as I would really like to do, and also not to answer them back. And I hoped that at such a time, I could have a relationship with God and that little 'I' could be present. And that was Wednesday morning, that I tried to do that. And on Thursday something happened, but it was accidental—I didn't create it. It wasn't in my going out to someone. I was in a store and the lady who owned the store was very unpleasant to me, and she was hollering, and I thought of the task very quickly, and I tried to Wake Up, and I would say 'very fleetingly' something was there. And then, right after that, I had a realization about this lady—but this is beside the point—and I felt very sorry for her and I felt that her, I really felt that truthfully her life was very miserable for her. And then I continued being in that store—I had to pick out things—and I couldn't seem to Work, really. I was a little bit confused or something. Then the rest of that day, though, I kept thinking about that incident. And I tried to use that as a reminder to Wake Up whenever I thought of it. And then I had also, previously to this, on Wednesday, tried to think in general of what my life was, the different situations that I'm in, where I could be open to people and be different. And I knew that I had a good opportunity on Saturday night, where I was appearing in a club where I dislike being at that particular place, and normally I would–between the two shows—I would stay in the dressing room and read a book and purposely not get near people. So, I decided to use

that evening to go out right in the midst of all these people who I considered unpleasant, and go out and mingle with them. Well, I did do that. There was a lot of chaos and turmoil there that night, and I really can't say that I Woke Up in their presence. But it was very strange. The whole evening was so different, and all these people were very, very pleasant to me and not at all unpleasant. And it made the whole place seem different and the whole evening was different. And I would like to do this more, some thing...

Mr. Nyland: Yah, but you have to - it's not simply the doing of it, because that might show that it was more imaginary: what your original thought was of how it might be and then, when you face it, it is different. You have to do it definitely linked up with the idea that it has to be an opportunity for you. Otherwise it still belongs to ordinary life. But just doing a little differently- I think it is right what you did Wednesday morning—the realization of something that the unpleasantness of some people and that you have to hunt them up. And I think you have to make it specific. And even if you do it by telephoning or even if you do it by thinking and the thought produces such a feeling in you which is, you know, the usual kind, and that then you experience that feeling and you try to trace that for yourself to see if then you could be present to yourself while having that feeling; to use that kind of a negative feeling for the sake of making something in you Aware.

Never mind what happens to the feeling, as long as it produces the result as an attempt. And that is the only thing that will count. All the rest will stay in ordinary life with a little difference here and a little difference some other way. But the only time that you pull yourself out of it, to create something that is Objective for you that will build something else. And that's the whole purpose. Try to think of that again. The accent has to be on the creation of 'I'. It is not, even, on the suffering of 'It'. Let 'It' suffer. If it can really give you, somewhere, the possibility of something that will not suffer and that could then become much more permanent, it doesn't matter even if you suffer. You see what I

mean?

Francis: Yes.

Mr. Nyland: All right, Francis. Yah, Fred?

Fred Goodall: What about physical suffering?

Mr. Nyland: It's okay.

Fred: It is? It doesn't have to be emotional?

Mr. Nyland: Not at all. It can even be intellectual suffering. That you dread the thought. But physical suffering of course can help you, but usually the physical suffering is so difficult not to be identified with.

Fred: What do you mean, 'identified with?'

Mr. Nyland: Supposing I have a sick stomach. I'm identified by wishing it not to be sick. If I've pain in my finger, it's very difficult if there is a cut and the blood is flowing out, not to be identified with it.

Fred: Doesn't it happen with all kinds of suffering, then that you wish it would go?

Mr. Nyland: No. Yah, of course. You always will, but there's so much more with your physical body. That's right, it's all suffering. One always shies away from suffering—unless you happen to be a little bit sick.

Fred: Well, I tried. Today, I ate half as much at lunch as I usually do, and I was hungry.

Mr. Nyland: Did you suffer?

Fred: I was hungry.

Mr. Nyland: Did you suffer?

Fred: Well, that's suffering for me.

Mr. Nyland: Then you have to eat only one quarter. You still ate too much.

Fred: I still ate too much?

Mr. Nyland: You still ate too much. And go one day without eating. This way you can

suffer. You can suffer your hands outstretched for 10 minutes if you can.

Fred: I don't mean that kind of a thing.

Mr. Nyland: Well, that is a form of suffering. The suffering is always when something goes the wrong way in according with what you think it should go, and that you're not allowed to follow what happens to be your ordinary, and this time physical, inclination. The thought and the feeling are usually indicative of that what you would expect, and when something goes wrong with it, there is a slight possibility of suffering. If it is bad, you really suffer. All right?

Marjorie: Mr. Nyland?

Mr. Nyland: Yah.

Marjorie: I'm not sure I understand what suffering is, because it seems to me that my greatest suffering occurs when I see myself and I seem to only see all of myself when I am devastated and standing...

Mr. Nyland: But if that is the greatest suffering, you know it's as great as that.

Marjorie: Well, it seems to be the experience of that is the most real to me, because to see and feel and try to enter what I would think would be someone else's suffering seems to be more, just...

Mr. Nyland: No. Well, this is suffering for yourself.

Marjorie: Yes.

Mr. Nyland: And when that happens, you have not created it.

Marjorie: No. But I wish to maintain what is found when I'm devastated.

Mr. Nyland: Right. But if at that time you can Wake Up to it, it is not the suffering that will give you an 'I'. The suffering will give you an understanding in ordinary life and perhaps make you more mature. But we're talking about something else that has to be, that has to be created as a result of the suffering which I *now* experience. So when I experience

suffering that happens, I'm not responsible even for that suffering. I have to go through it,

tape B and I will have a memory of that kind of suffering. If I remember afterwards that that was a suffering period and such-and-such were the conditions that created it, then if I intentionally bring it about again, I will have a chance to use it, because my intention then is for a different purpose.

Marjorie: Can I ask here, if I can bring about the inner, but with my manifestation in a different form?

Mr. Nyland: You can bring it about when you first understand the suffering and what caused it. When you know the motivation which results in certain forms which are suffering, then, with that, you can direct the kind of suffering when it becomes dependent on that what caused it as something coming from your inner, inner life.

Marjorie: Well, in the last few days the suffering, I suffered because of...of beginning to cover, of what was uncovered. And it's a different suffering. It's not...

Mr. Nyland: If now you uncovered it intentionally, the suffering could be of great help.

Marjorie: But I don't know how.

Mr. Nyland: No. Not yet, because it's just newly covered. It has to settle until it becomes much more of the past, and it will not give you at the present time the experience, which is still too vivid.

Marjorie: Well, it seems that I...that's the only thing I really want is that vividness.

Mr. Nyland: Yes, at the present time. But it is not the present time, when it is useful. It will become useful. But now there is too much of an ordinary kind that will affect it. You have no way of creating it. It is now created for you. You have to live through that until that kind of a freedom starts, and then you can create it intentionally. And then the use will be much more.

Marjorie: Well, it's made me lose an understanding of, of what Work means for me, or

how...

Mr. Nyland: I think it's quite possible that since no Work is possible in that way, that when it cannot be used for that purpose, then you look at Work and say, "What is the use, really, of Work?" But it is exactly the same as if I can lift 150 lbs. and not 200. I cannot say, "What's the use of my energy?" It's good for the 150. There are certain things that are sometimes too much.

Marjorie: But it seems that an attempt, and what results from an attempt, lacks the intensity of that kind of devastating experience and...

Mr. Nyland: You don't want it to be devastating. You want it, to make it, as suffering, useful for the wish to Work. When it is devastating, it also destroys the wish for Work. That is the natural process of ordinary suffering. We're talking about the creation of certain suffering for a different purpose. There's no question that there is a great deal of suffering that is too much for one.

Marjorie: I'm not sure that it's too much.

Mr. Nyland: Well, sometimes, when one says, "going through the valley of death," it is sometimes very close to the point in which one is willing to give up. After one gets through with it, you can look back on it and say it has been extremely useful and I would not have had it and I surely would not have liked to miss it. But it doesn't mean that during the time that one goes through it, that it is useful. It's useful for a different purpose. Not useful for the sake of Waking Up. The acceptance of it in an ordinary state belongs, still, to something that I make as an attempt of Work. But, our discussion is really that I want to make something now permanent, and for that I have to do something else.

Marjorie: Well, that's why I asked the question. Because yesterday was spent using that, trying not to cover it up, which caused an intense desire for Work, and to make myself not cover it up, at any cost.

Mr. Nyland: But today that is exhausted.

There are moments in which such suffering can give you tremendous impulse. But it uses up the energy that is there without feeding, or obtaining, new energy. The 'I' can start as an initial effort. When there is not, together with it, a prayer that God will help, it will die after some time. The initial energy is always used up, and if there is no further supply, it will...everything will die out. Ordinary suffering can produce certain things at a certain time, sometimes very fortunate, but it also disappears. When we talk about the permanency, that is a means by which that what otherwise is not supplied, will be supplied for the continued maintenance. You see what I mean?

Marjorie: Yeah, it seems like I'm facing that kind of a thing. 'Cause it seemed like all day today I had the choice of calling on it. But I didn't want to, and that caused...that caused really my suffering and a waste of tremendous energy. Because something in me won't, won't let me - I'm not sure if it's that I don't want it...

Mr. Nyland: You will find out. Because it remains a condition between the 'wanting' and 'not wanting,' and as long as that is unsettled, you don't know in which direction it will go. And you have to let it go until that question gets settled within you. I think the energy has to be used up before you come to that position where you have a chance of choice.

So, maybe before John tells me to...that we have to turn it over again. I'm sure you've run out of cassettes.

So, we meet again next week? I think it will take some time before we have a little bit more exchange and more facts and more definitions of what is meant. I say it will take some time, because it is difficult to make distinctions. But when you intentionally want to create such conditions, you will find out after some time if they really belong to this particular category. How you can distinguish between it, is that you have as a result of this kind of a wish for creation, a permanency for wishing to create—regardless of the results,

that you will still wish to continue with the creation. When that is not there, then all your attempts have been useless, and you know they were wrong. And this you will only find out after some time.

So I hope you'll have a good week. See you next week. Goodnight.